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Penn. AIDS activists score big victory

After officials announce that a planned hospice for PWAs might not open, ACT UP members occupy the facility and win a reversal of the decision

By Chris Nealon

PHILADELPHIA — In a strikingly successful action, ACT UP members here have won state funding for a new hospice serving people with AIDS. About 20 activists occupied the Betak hospice Oct. 5-14 after an announcement that the facility, which has not yet opened, was to be sold or used for other purposes. Bolstered by strong support from neighbors and from members of the Lutheran Home of Germantown, Betak's parent organization, activists finally claimed victory when the welfare department agreed to fund the hospice Oct. 14.

Although the department had agreed to

that the AIDS services picture in Philadelphia was a somber one. He added that the Philadelphia Nursing Home, even when it was open to new patients, had only 16 beds. "This was why it was so important" to insure that Betak would open, Marsico told GCN. Betak has 43 beds and is widely regarded as a state of the art facility. Marsico said he thought it would have been a terrible waste to let the hospice go unused after so much energy had gone into its design. "There was a lot of forethought to it," he said.

Once activists heard that Betak was going to be put up for sale, Lax said, it was obvious that ACT UP should take over the building.



PAUL CHAMPION

Approximately 20 activists took over the Betak hospice for nine days

fund the facility in 1987, when it was still in its planning stages, Betak board members said they had been unable to obtain written assurance after they requested an increase in funding this year. The Lutheran Home board decided Sept. 21 to consider other options for the facility because they could not be positive they were going to get money to operate it. The Sept. 21 announcement, ACT UP members said, sparked the occupation.

"This is a great victory for people with AIDS in the city," said ACT UP's Lois Lax, who lived at Betak during the takeover. "Now they have someplace to go." Lax told GCN that the only other facility for PWAs in the city, the Philadelphia Nursing Home, had recently been forced to stop admitting new patients.

ACT UP's Mike Marsico agreed with Lax

"This thing was in a dumpster," she said. "We had nothing to lose."

'Really atypical'

"It was a blast," Marsico said, describing the occupation. He added that he was pleased that the welfare department came through with money for Betak, saying, "it was really atypical — it's so seldom that you can point to a concrete victory."

Another unusual feature of the takeover, activists said, was the overwhelming support it received from the Mt. Airy neighborhood in which Betak is located. Local residents brought food to the ACT UP people in the hospice, offered to let activists shower in their homes, and voiced their support for the occupation in the local media.

"People said they appreciated our doing

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FALL 1956

MIT votes to ban ROTC

But the president of another Boston school tells students that he supports the military's anti-gay stand as well as the ban of women in combat

By Laura Briggs

BOSTON—With fall semesters underway, the Reserve Officer Training Corp (ROTC) policy of barring gay men and lesbians is once again under scrutiny on college campuses. In two of the first skirmishes since last spring's explosive student activism, anti-ROTC resolutions were considered last week by the student senate at Tufts University and the faculty of the Massachusetts Institute of Technology (MIT). At Tufts, University President Jean Mayer spoke in favor of military discrimination against all women and gay men. At MIT, in contrast, a motion to initiate the removal of ROTC if it does not change its anti-gay policy within five years passed the faculty without opposition, and with the support of the administration.

Mayer told the Tufts student senate Oct. 14 that he would support a ban on women and gay people in combat, because the possibility of sexual attraction among the ranks would be ruinous to morale, according to students who were present. "When you're in a war, the most important thing is to win the war," said Mayer, according to *The Tufts Daily*. "Anything deleterious to leadership should not be allowed." Mayer added that when he was an officer in the infantry in World War II, he "would not have treated women the same way as I treated my men" in combat because he would not have wanted to risk women's lives.

"That's outrageous," said Kate Dyer spokesperson for Rep. Gerry Studds (D-Mass.). Studds, who is openly gay has been a leader in the national fight to change the ROTC policy. "[Mayer's] comments are both sexist and homophobic, and betray his insensitivity," Dyer told GCN. "It shows that he is way out of touch with most of his students, and with the faculty and student communities of Boston."

According to Mayer spokesperson Rosemarie VanCamp, the president said only that there were advantages and disadvantages to ROTC's anti-gay policy. VanCamp told GCN that it was "an oversimplification" to

say that Mayer opposed the presence of gay men and all women in combat positions. VanCamp declined to elaborate on whether Tufts' support for ROTC was in contradiction to its inclusion of sexual orientation in its non-discrimination policy.

Mayer's comments preceded a vote by the Tufts Community Union Senate on a resolution by gay student senate member Wally Pansing, who had proposed a two-year deadline for ROTC to change its anti-gay policy. The motion was never voted on because it was displaced by a weaker resolution calling for a student letter-writing campaign to the Department of Defense (DOD) urging change in the homophobic policy. That initiative passed by a vote of 16-9, with dissenters urging a stronger resolution. According to Donna Penn, adviser to the Tufts Lesbian, Gay and Bisexual Community group, the attempt is a first step toward "making meaning out of the [school's] anti-discrimination clause."

Eliminating ROTC by 1998

The debate at Tufts, where students are enrolled in ROTC through MIT, may be rendered moot by a faculty resolution passed at MIT that proposes a gradual process that could eliminate ROTC from campus by 1998 if it does not change its anti-gay policy. That initiative, passed Oct. 17, is somewhat milder than one passed last May by MIT faculty, according to its sponsor, openly gay literature professor David Halperin. However, Halperin told GCN, it lays the groundwork for a compromise between faculty and trustees.

"I was really concerned that we not win the battle with the faculty, only to lose the war with the trustees, which is what happened at Wisconsin," he said. At the University of Wisconsin/Madison, faculty and students voted to eliminate ROTC last October, but the school's board of regents balked at their February meeting (see GCN, Dec. 24, 1989 and Feb. 11, 1990). Halperin said that he believed the MIT compromise was

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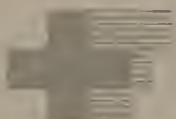
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Queers took over the streets of Philadelphia, Oct. 12

Queer anti-violence demo draws attack from cop

Despite the incident, and heckling from bystanders, participants in Queer Action/Philadelphia's march praise the event as an empowering success

By Marc Stein

PHILADELPHIA — Minutes after Philadelphia police Sgt. Robert Wilson was seen by eyewitnesses shoving one woman and punching another at an anti-queer violence march here Oct. 12, activists chased Wilson and his car from the scene. The police attack occurred immediately following the dousing of march organizer Melissa Forbis with what doctors later identified as mace or an acidic chemical. Called "Get Out and Stay Out," the march was organized by Queer Action/Philadelphia.

The incident started in front of a Thriftway food store, where one bystander started calling marchers "fucking faggots" and told an African-American lesbian, "Shut up bitch." Forbis told *GCN* that she had been trying to diffuse the escalating exchange between marchers and the harasser when she was attacked by an unidentified man who had also been making homophobic threats to the crowd. According to several witnesses, after police and Guardian Angels moved in to protect the harassers, activist Tamara Paris was shoved by Wilson, who then turned around and punched another marcher, Kristen Chimes.

While the 400 queers continued to stop traffic along a 30-block route, Paris and Chimes were rushed to Graduate Hospital and Forbis was taken to St. Agnes Burn Center; Chimes required five stitches on her lip and chin. All three were released later the same night. According to Sgt. Theresa Young of the Philadelphia Police Public Affairs Division, the police received a complaint from Chimes that evening, which will lead to an investigation by the police's Internal Affairs Bureau.

Before she was attacked Forbis told *GCN*, "I hope we're going to send a message to all people who think they can harass queer people that they can't do it anymore, that we're not going to take it anymore. And also a message to all other queer people who might not see the value of queer visibility."

The march's most tense moments included a set of other incidents of anti-queer harassment. At one point on 13th Street, a man making anti-gay comments was pushed back by the crowd. Led by a marcher carrying a young girl on his shoulders, the crowd chanted "Fuck you" and advanced on the harasser for a full block, at which point police helped him run away.

At Spruce and 12th Streets, one marcher who had recently had his head slammed against a pole recognized his attacker inside U DO IT Laundry. The survivor rallied the crowd to surround the store and shout "shame" into the store windows.

One block further, at Spruce and 13th, a man making anti-queer comments and motioning for marchers to get off the streets was backed up against a wall and surrounded by queers. At this point, police and Guardian Angels intervened, formed several lines in front of the harasser, and forcibly held back a number of marchers. One screamed, "We'll be back. That's a fucking warning," and the crowd moved on shouting, "The cops and the Klan go hand in hand."

While these and other incidents enraged the crowd, most participants later told *GCN* that despite the anti-queer violence, the march was a tremendous success and that taking over Philadelphia's streets was empowering.

'Tired of being fucked with'

Latino Queer Action organizer David Acosta began the rally preceding the march at 8:30 p.m. at Louis Kahn Park, in the heart of the Center City area where most of Philadelphia's lesbian and gay bars are located. "In the tradition of the women's movement," he said, "we are here to take back the night."

Zoe Action, one of the many speakers who adopted the same last name for the evening, told the gathering crowd, "We're saying get out and stay out to every fucking homophobe. We're Queer Action and we're committed to fighting homophobia. We're tired of being fucked with, yelled at on the streets, being beat up." March organizer Ted Faigle explained, "Coming out as queer means making our presence known... pissed off.... We want to let bashers know that when you fuck with one of us, you fuck with all of us."

Jon Paul Action, an African-American Queer Action organizer, told the crowd, "I am queer because I am gay and because I am straight. I am queer because I am brown and because I have dreadlocks and because I am different."

Leaflets distributed at the march explained that Queer Action is a "diverse group taking direct action to end anti-queer violence. Inspired by the organizing of Queer Nation elsewhere, we have chosen the last name 'Action' out of our opposition to nationalism and because we think action is key." Before the march, participants received whistles along with pamphlets that defined queers as "lesbians, gay men, bisexuals, and homosexuals, transsexuals, transvestites, ambi-sexuals, effeminate men and masculine women, gender-benders, drag queens, bull dykes and cross-dressers, lezzies, diesels and bruisers, marys and faeries, faggots, buggers, hairy-pit bulls, butches and fems."

The march was dominated by loud whistle blowing, blocked traffic intersections, a large puppet representing the "biggest queer of them all," a dramatic coffin, and a rowdy and angry crowd. Although the march took place without a police permit, police cars rode in advance of and behind the crowd, clearing traffic.

One of the eight Guardian Angels present told *GCN* that his group was there "to help the people" and that they were working with march organizers. While some participants resented the protection the Angels and police provided anti-queer harassers, many were glad the Angels prevented violence from escalating in a number of incidents.

Participants were encouraged to take the megaphone and speak to the crowd at points along the route where they had experienced anti-queer violence. Alexis Bolo told *GCN* that she had been assaulted three times

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Rushing, Duffy square off

Debate is heated as candidates discuss political integrity, and issues of importance to the lesbian and gay community

By Laura Briggs

BOSTON — In a race for a state representative seat that has increasingly caught the attention of lesbian and gay communities nationally, Mike Duffy, a gay white man, squared off in an Oct. 14 debate with the incumbent Byron Rushing, who is a straight Black man. The event was sponsored by the Greater Boston Lesbian and Gay Political Alliance, which the following night voted for no endorsement in the race.

Duffy, running as a Republican, came out of his corner swinging, demanding to know why Rushing, a Democrat, had not denounced his party's gubernatorial candidate, John Silber. Rushing responded equally strongly, saying that Duffy was "as usual, wrong," and that he, Rushing, had come out against Silber in the primary, and had urged his Democratic Ward Committee to take a public position against Silber.

The opening exchange set the tone for the debate, which, though jabbing, managed to focus on issues and stay a step above the mud-slinging and personal attacks currently characterizing many state political contests. Throughout the debate, Duffy claimed that Rushing was lackluster on AIDS issues and sodomy repeal, while Rushing repeatedly painted Duffy as absent from activism on AIDS and lesbian and gay issues, closeted in campaign literature distributed in communities of color and ignorant of the legislative process.

These differences were exemplified in two exchanges about sodomy repeal. Duffy accused Rushing of failing to co-sponsor legislation to reverse the state's archaic sodomy laws; Rushing responded that he had urged activists to meet with him to develop a plan to pass such legislation, just as they had when working to pass the gay rights bill.

Rushing stressed that what was needed to win on gay issues was a coalition. "The magic number in the House is not one, it's not one now and it won't be if I don't get elected. The magic number is 81. We need results, not a robot."

Duffy said that he did not need any meetings to sponsor anti-sodomy legislation. "Let's not seek excuses. It's wrong, and I know it's wrong," he said.

On AIDS issues, Rushing finally defended himself after repeated attacks, in which Duffy claimed that Rushing had never said the word "AIDS" on the floor of the House, or cited it as a priority in his self-description in the legislative handbook. Rushing, in turn, pointed to his sponsorship of the AIDS Confidentiality Act, which, he said, deliberately referred to AIDS as HTLV-III in order to diffuse opposition. Rushing also said that in his role on the Ways and Means Committee, he had successfully fought to protect funding for AIDS education, treatment, and research.

Duffy respond that, if elected, he would make his "maiden speech" on AIDS. He said he had lobbied for the AIDS Confidentiality Act, an assertion Rushing dismissed, saying he had never heard anything from Duffy as a lobbyist or as a constituent.

Duffy stumbled badly on a question from the audience about the candidates' positions on women's issues. He said that he has "not worked formally with any women's groups,"

though he added that he was pro-choice. Recovering, he charged that Rushing had been absent for two out of four votes on abortion rights last year.

In response, Rushing cited his endorsement by the Boston chapter of the National Organization for Women. He also listed his support for a number of feminist initiatives, including a pro-choice state constitutional amendment, support for legislation requiring large new businesses to provide child care for employees, and state funding for abortions for women who have been raped.

Duffy was in his element when answering a question about obstacles facing the lesbian and gay community in the legislature. He said that "ignorance" was the major problem, and felt that as "a living, breathing gay person," he could shift some of that ignorance. "Having an openly gay candidate



Byron Rushing

BRIAN QUIMBY

on the floor of the house would change the debate [on gay issues] in ways [Rushing] never could," he said.

In response to the same question, Rushing emphasized his strength as a coalition-builder. "The greatest obstacle is the possibility of splits inside the lesbian and gay community. Because of its unanimity, the lesbian and gay community has been able to demonstrate forceful political strength." Rushing added, "In order to continue to win, the lesbian and gay community needs to build coalitions with all other oppressed groups."

The debate concluded with minor skirmishes on crime and finances. Duffy outlined a series of proposals on crime, including more officers on walking beats, horses, and bicycles. Rushing replied, "Mike gave you the press releases—I gave you the results," and said that he was responsible for the current existence of those patrols in the South End.

Rushing also stressed that the similarities between the two candidates had forced progressive people to spend money on a legislative race that would result in no new progressive legislators. Duffy said that he had spent \$15,000 to date on his campaign, a figure, he said, which put him "about in the middle of the pack" for legislative contests. Rushing said he had spent \$4,000, and would have to spend another \$11,000 in the next three weeks to keep pace with Duffy.

Hospice

Continued from page 1

this," said ACT UP's Ted Faigle, adding that the rapport between activists and neighbors was so positive that "we had a picnic for all the neighbors" during the occupation.

Mt. Airy is generally considered a liberal neighborhood. It enjoys a large degree of racial integration and is populated in large part by middle-class men and women who were young in the politically turbulent '60s. Faigle said that many of the neighbors who stopped by Betak told ACT UP members that "they were doing the same kinds of things 20 years ago."

Faigle added that the implicit support of the Lutheran Home people was also important to the success of the occupation, saying, "I think the main thing is that the board of Betak realized that it was to their advantage that we do this." Because of the takeover, Faigle said, Betak "was back on the front pages, back in everyone's minds." And although the Lutheran Home officially said that it did not approve of the occupation,

Faigle continued, "they wouldn't call the police."

"I just thought it was a wonderful thing," said Barbara Green, a Lutheran Home board member who lives near the Betak facility. "I was happy that somebody besides us cared enough to do something." Green told *GCN* that before the ACT UP action, she had been despondent about the fate of the hospice. "It was breaking my heart that people with AIDS were not going to get to live there," she said, adding that "it was just lying there fallow, not doing anything."

Bureaucracy, ignorance

ACT UP's Jane Schule echoed Green's frustration, blaming the near-death of the hospice on apathy and fear of a backlash against PWAs. "A process that should have taken six months took two years," she said. For instance, Schule told *GCN*, when Lutheran Home members decided to make Betak a neighborhood hospice, the state government subjected the plan to a full

Continued on page 7

COMMUNITY VOICES

GCN JOB OPENINGS

Staff Writer/Circulation Co-Coordinator

Available In November. Research, investigate and write news stories about Boston/New England and also stories with a national scope. May include some analytical/feature writing as well. Share responsibilities with other staff writer for coordinating weekly mailing of paper and processing subscriptions.

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Deadline for application: November 1, 1990.

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All GCN positions require commitments to lesbian/gay liberation, feminism, anti-racism, an awareness of class issues, and a commitment to collective decision-making.

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To apply: Please send resume and cover letter to: GCN Jobs, 62 Berkeley Street, Boston, MA 02116. Questions? call 426-4469

GCN Editorial Guidelines

The "Community Voices" and "Speaking Out" sections in GCN are parts of our efforts to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us, and to respond to ideas expressed within our pages. We welcome all contributions except personal attacks. Copies of letters and "Speaking Out" contributions sent elsewhere are printed on a space available basis only. GCN reserves the right to edit letters and "Speaking Out" contributions for length and clarity, in consultation with the author. The opinions expressed are those of the author and are not intended to represent the views of the GCN staff or membership.

All letter and "Speaking Out" contributions must be TYPED and DOUBLE-SPACED. Letters can be NO LONGER THAN TWO PAGES. Speaking Out" contributions can be NO LONGER THAN FOUR PAGES and require a short (one to two sentence) biographical note about the author for inclusion at the end of the article.

Because GCN wishes to encourage dialogue and a diverse representation of perspectives on the letters pages, printing of "Speaking Out" contributions received from authors who have had other "Speaking Outs" appear in GCN recently may be postponed temporarily.

For editing purposes, it is helpful to be able to contact you easily — please enclose your name, address, and daytime phone number with your letter or article. Thanks.

Send to: Community Voices/Speaking Out, GCN, 62 Berkeley Street, Boston, MA 02116.

The opinions expressed in "Speaking Out" contributions are those of the author and are not intended to represent the views of the GCN staff, Board or membership.

What kind of thinking is this?

Dear GCN :

Julie Somers' letter in the Sept. 30th GCN (see GCN vol.18, no.12) about the march at the Michigan Women's Music Festival contains some statements that provokes this letter.

I wasn't there, but as I understand it, the march into the crafts section was to expose and oppose white women who were exploiting other cultures by selling crafts that represented or were derived from cultures other than their own. Julie says that although some women of color were wrongly singled out as white, and although there was no dialogue with the crafts women before the march, she "would rather take action and risk making a mistake or poor judgement than be immobilized by white guilt."

Whoa there. What kind of thinking is this? Is this now the accepted plan of action for our diverse community: to march now—think, inquire, investigate later? Pretty scary stuff. That sounds more like the rationale of

fascists and skin heads. And what does "white guilt" have to do with doing your homework?

There are other questions. 1) Wasn't it racist to assume that only those women who "looked the part" were women of color? 2) Does displaying crafts and art that has content derived from cultures other than your birth culture make you automatically exploitative? Does this apply to every crafts women, or only white crafts women? (Example: Is it ok for a Catholic Puerto Rican crafts woman to use imagery from Native American culture, but not ok for a Catholic Irish crafts woman?) 3) Does a person's volition have any bearing on this? What I mean is, if you admire a certain culture's art and its significance, and embrace its philosophy, is that the same as riding the crest of fad and fashion and presenting it because you know it sells? If you give credit to, and publicly acknowledge the cultures that have influenced you as a crafts woman, is that still exploitative? Is that enough, or should you donate a portion of your proceeds to benefit that culture's people? Would even that be enough?

These, I believe, are some of the questions that need to be answered, in dialogue, in a women's community that wants to be a community.

■ Michele Lazerow
Oak Bluffs, Mass.

Keeping alive our collective history

Dear GCN :

I was happy to see the long story, "Summer of Gay Raids," in your September 23-29 issue (see GCN vol.18, no.11). I would like, however, to correct an impression left by one of Sue Hyde's comments about "the movement having reached communities where 10 years ago we wouldn't have thought it possible."

Ten years ago I was living and working on gay politics in Iowa. In fact, I began doing so as early as 1973, when I was an undergraduate at Grinnell College. By 1980, there was a statewide network of lesbian/gay groups which met on a regular schedule. In October 1980, I attended a conference of Midwestern organizers in Milwaukee at which the other attendees, mostly from Wisconsin and the Chicago area, were amazed that our statewide networking and communication was far more advanced, and I might add cordial, than in any other state represented.

By 1982, when I left Iowa for Michigan, the organization, Gay Affiliates of Iowa, had planned and executed a statewide Pride march in Des Moines. At that time it included groups from a range of social sectors. There were student groups from Grinnell College, Iowa State University (Ames), the University of Iowa (Iowa City) and if memory serves Drake University (Des Moines). At least two congregations of the Metropolitan Community Church were members. There were groups from Iowa's urban centers, like Des Moines, and groups from small cities like Burlington, whose members were largely working class. There was a group being formed in Mason City, in the north, that had a particular concern for trying to figure out ways to organize among rural gay men and lesbians. It must be admitted that the groups were overwhelmingly white, and (outside of the student groups) largely male. In all, I can recall a total of some nine or ten member groups.

I have regrettably not kept in touch with Iowa gay and lesbian politics since then, and I certainly do not wish to imply that all was rosy even in those days. Our numbers were small, our financial base insecure, and we had our share of political divisions. It is all too possible that these organizing efforts could not survive. Certainly the history of our movement has included contraction as well as growth. It is also possible, however, that in 1990 as in 1980 a lesbian and gay movement whose stars and media are mainly on the two coasts and the very large cities of the center such as Chicago may be overlooking the extent to which lesbians and gay men manage to organize ourselves in places the coasters never dream of looking. It is no accident that Wisconsin, not California or New York, was the first state to pass an anti-discrimination law protecting our rights, as Illinois was the first to repeal its sodomy laws. We have a duty to keep alive the fullness of our collective history.

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of ten, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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- BARBARA SMITH, CO-FOUNDER, KITCHEN TABLE: WOMEN OF COLOR PRESS

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Richard Cleaver
Ypsilanti, Mich.

HRCF Should honor those who
contribute to lesbian freedom

[This letter is a copy of one sent to
Timothy McFeely, Director of the Human
Rights Campaign Fund]

Dear GCN :
I was disturbed to learn that HRCF
intends to honor Boo Price and Lisa Vogel,
owners of the Michigan Women's Music
Festival, at a December 1 event in Detroit.
Vogel and Price are responsible for
banning SM activity, educational workshops
about SM, and in effect, women who are
part of the leather community, from the most
recent festival. This bigoted and divisive
action seems to me to be unworthy of an
organization which features the concept
"human rights" in its title.
The leather community is a large, well-
organized, and vocal part of the gay and
lesbian community. We have been one of the
major sources of funding for AIDS
education and for other pro-gay political
action. In recent years, we have been the
target of a disproportionate amount of law
enforcement activity directed against our
public institutions and media. By honoring
these two women, HRCF sends a clear
message to the leather community that our
interests or needs are not part of your
agenda.
If HRCF wishes to honor women who
have contributed to the cause of lesbian
freedom, surely two women can be found
who exemplify this better than Vogel and
Price.
I am sending a copy of this letter to
leather organizations and publications and
the gay and lesbian press.

Pat Califia
Los Angeles, Calif.

Thanks to the hundreds

Dear GCN :
I would like to thank the hundreds of gay
community members who signed petitions
last summer to protest harassment that I
have been experiencing, which I believe to
be coming from the FBI and/or CIA. I think
that it would benefit the gay community to
know more about this whole affair, because
our community may be grossly
underestimating the possibility that FBI/CIA
subversion might crush our movement. I
will try to relate my involved story in a
series of letters such as this.
In reality, I am probably just a mild-
mannered eccentric, but my style of political
protest might seem particularly radical to the
twisted mind of the straight establishment,
and make me a particular target of
harassment. For example, a couple years ago
I mailed photos of a token "sodomy" pose to
police in North Carolina, inviting them to
arrest me, and I sent a letter to Jesse Helms,
inviting him to try to use his influence to see
the law enforced.
One of the kinds of harassment that has
become more frequent recently is to have
dead animals dumped in front of my house,
in the vicinity, or in areas that I regularly
travel. I am talking about hundreds of dead
animals, on the order of a couple new ones
every day, for months on end. I am talking
about repeated instances in which 4 or 5
new carcasses show up on a single day on
my short, 6 mile commute to work, while
another 4 or 5 old ones are still in place.
It doesn't matter if I travel out-of-state, or
even if I am staying at a hotel in the middle
of a city. The same type of thing happens
wherever I go.
If I discuss plans to go swimming at such-
and-such lake, there will almost invariably
be a dead animal near the entrance. By the
time I leave a couple hours later, there might
be a second one that appears, directly across
the street from the first one.
It has been a campaign of psychological
terrorism carried to such lengths that it
would be beyond the abilities of an
individual nutcase. The persons involved
need to be aware of my every, private travel
plan in order to do what they are doing. I
have also experienced other types of
harassment, which I don't have time to get
into here, which also suggest government
involvement.
Petitions to the FBI/CIA haven't helped,
and I would appreciate if anyone who cares
would just clip this letter and mail it
(anonymously, if you are paranoid) to

Safety

By Jo Shneiderman

I was supposed to be safe — a radical
dyke with few male friends and no
connections in the gay male community, I
hardly knew anyone affected by AIDS. Sure,
I knew some names — friends of my sister
or sons of friends of my parents. There had
been people I'd heard of, but no friends.
That's one of the reasons I chose to work
for an AIDS organization. My personal
distance from the disease seemed to be an
asset. I had no torches to carry, no hidden
agenda rooted in unresolved personal issues.
My safety net started fraying two years
ago when I watched a television show about
AIDS and recognized a patient. I had met
Larry fifteen years ago in Vermont. He had
invited the used book collective I was in to
share a building with Bookstacks, the new
book collective he was in. I came to know
Larry well. We worked together daily,
sharing ideas about politics, business and
books. When *Fear of Flying* was published,
we argued about Erica Jong. When a
feminist group trashed an adult bookstore we
argued about the validity of violence against
property as a political act. And when his first
short story was published in *Christopher
Street*, I joined Larry and his housemates out
at Chicken Lake for a terrific celebratory
dinner.
But that was in Vermont, and now ten
years later, after we had lost touch, I learned
from a TV show that he too lived in Boston.
What was I supposed to do, call him up and
say, "Hey Larry, it's Jo. Remember me? I'm
in Boston too, and I just found out you have
AIDS." So I didn't call him. But I thought
about him.
I thought about Chicken Lake, Larry's
home with its mosquitoey frog puddle in the

front yard (It was so named because,
according to Larry, the puddle could only
seem like a lake to a chicken). I thought
about the story in Christopher Street and
how it had inspired me to write. I thought
about how Bookstacks had gone downhill
when Larry left the collective. But I rarely
thought about the fact that he might die
soon.
Last summer my safety net weakened
further. I had met Fred three years ago at a
dinner at my friend Laurie's house. He had
just returned from Israel and we had a long
discussion about the country about which we
still shared a kind of pre-intifada innocence.
I became friends with Fred through Laurie.
He and I helped Laurie and her lover move
into their new house; my lover called him
for legal advice when we were evicted; he
and I were often dinner guests at Laurie's
house. Then, one evening last June I went
over to Laurie's expecting to have dinner
with Fred, but he wasn't there. He was in the
hospital with toxoplasmosis. I hadn't known
till then he'd had AIDS.
I thought about visiting Fred in the
hospital, but I didn't. I didn't think we were
close enough friends. I followed his progress
through Laurie, but didn't see him again until
May of this year, when he chaired the AIDS
networking breakfast. When the breakfast
meeting was over, I planned to say "Hi," but
Fred was surrounded by people. I hadn't
realized he was such a celebrity. I left the
meeting without talking to Fred. I'd see him
in September, I thought, when the AIDS
networking breakfasts resumed.
Then, this mid-summer my safety net
eroded entirely, Larry died. I opened the obit
page of the Sunday Globe, and there was

Senator David Boren, Chairman, Select
Committee on Intelligence, U.S. Senate,
Washington, D.C. 20510-6475. Maybe a
show of outrage from the broader gay
community would help stop a dangerous
kind of mentality that seems to be skulking
in the shadows of our government.

Thomas R. Keske
Randolph, Mass.

The U.S. Navy's policy is sadly
nothing new.

[This letter was originally sent to the
Jack Rosenthal, Editor of the New York
Times]

Dear Mr. Rosenthal:
Two recent news stories appearing in the
New York Times (September 2 and
September 12) concerning women in the
military clearly demonstrate that women,
regardless of their sexual orientation, are
targeted for harassment by military officials
to keep them in "their place."
The September 12th story concerned a
Pentagon report which has documented
widespread sexual harassment of women in
the armed services, while the earlier story
discussed a U.S. Navy policy of rooting out
lesbian sailors, no matter how excellent their
record of service to the country.
The U.S. Navy's policy is sadly nothing
new. The Department of Defense issued a
policy statement back in 1943 that lesbians
and gay men in the armed services are a
threat to our national security. This
statement and its more recent manifestations
are totally irrational. No connection has
ever been documented between sexual
orientation and a person's competence at
performing military duties. Indeed, the
Navy admitted in the memo distributed to
more than 200 top naval personnel that
lesbian sailors are "hard-working, career-
oriented, willing to put in long hours on the
job and among the command's top
performers."
And there is no evidence to support the
Navy's homophobic belief that lesbians
"exert subtle coercion" or prey on "young,
often vulnerable" heterosexual service
women.
In fact, if harassment is a problem in the
armed services, it is not caused by the
lesbians. The Pentagon report described on
September 12, 1990 reveals that two out of
three military women, or 64 percent, are
sexually harassed - not by other women, but
by men. These sexual harassment statistics

are higher than those reported in civilian
employment. Roughly 40 percent of the
women who work in the private sector or are
employed by the federal government outside
the military service report being sexually
harassed.
This is a serious and expensive problem.
Sexual harassment costs the government and
private industry nearly \$95 million each
year in medical bills, sick leave,
replacement of workers who have quit
because of harassment and loss in worker
productivity.
The armed forces' failure to prevent
harassment of women by men is callous and
shows that the concern for women
supposedly evinced by the policy excluding
lesbians is not genuine. By driving out
lesbians through official persecution and
allowing individual men to drive out women
through harassment, the armed services
show that women of any sexual orientation
are unwelcome.
Women join the armed forces for the
same reasons men do -- patriotism, desire to
travel, income and the opportunity for
technical training unavailable elsewhere.
Everyone who enters the military should
have the same rights and opportunities to be
all that they can be regardless of their sex or
sexual orientation.
Sincerely,
Helen Neuborne
Executive Director, NOW legal Defense
and Education Fund
New York

Mailroom declares war

Dear GCN:
On July 27, 1989, I received a package
containing used books from redbook store.
The mailroom here rejected them stating "no
used books allowed." I filed a lawsuit
because an administrative rule - which
carries the full force of law - states in part a
prisoner may receive "any" book sent
directly from a publisher or other authorized
vendor; and no policy exists prohibiting a
prisoner "used books."
As a result of my suit, and several others
suits I've filed, the mailroom declared war
on me. For instance, they refuse to mail my
legal mail, and reject in-coming publications
to me. They feel they can get away with-
holding subscriptions I once received
regularly and routinely. Subsequently, I
filed a supplemental complaint, as you can
guess, they rejected the publication you sent
stating "homosexual materials not allowed."
That's not true because GCN was removed

Larry's photo staring at me. And I had never
called him, and didn't even know anyone
who knew him.
I felt overwhelmed with anger. Anger that
this man, this bright, talented, politically
aware man, who had so much to give to the
world had been ripped away by this horrible
disease. Anger at the unfairness of it.
And I felt guilt. Guilt that I had never
called him; guilt that I hadn't known what to
say; guilt that I had felt self-righteous and
safe.
The week after Larry died I called Laurie
to talk about my feelings. She listened
attentively and offered solace. I told her
about how hard it felt not to have contacted
Larry, and shared that I hadn't gone up to
Fred at the AIDS breakfast and how similar
the two actions seemed. She stopped me
mid-sentence. "Jo," she said, "I hate to tell
you this, but Fred is in a coma and he will
probably die this week."
Fred died that night.
The only two friends I had with AIDS
died within ten days of one another. And I
had been out of touch with both of them.
There are many reasons why I didn't
contact Larry or Fred — mostly insecurity
and shyness. But also I had tried to protect
myself, keep myself safe, keep AIDS on a
professional level.
But I wasn't safe. And I'll never be safe
again.
Jo Shneiderman is the Coordinator of
Project Star, a Roxbur- based program that
serves HIV+ children and their families. She
has been a left-wing lesbian for many years.

from the publication restriction list months
prior. That occurred June 9th, and on June
31st, they additionally rejected a newsletter
from the Coalition for Prisoners'
Rights/Women's Prison Project, stating a
policy that prohibits materials received other
than first class mailings.
Ironically, had they simply left well
enough alone, I would have lost my initial
suit. In sum, the Magistrate reported
"prohibiting inmates from receiving used
books is a reasonable response to a
legitimate penological interest."
I'm writing to give you advance notice as
to what to expect in hopes you or an
attorney can make an appearance in my
behalf. I have substantial proof of receiving
bulk-rate mail and mail other than first-class
mailings, as do other prisoners. Indeed I
still receive legal publications and the T.V.
Guide subscriptions sent bulk-rate. On the
other hand, if you cannot make an
appearance, I welcome any and all
assistance anyone can provide; affidavits in
support, etc., anything in which to protect
the first & fourteenth amendment rights of
prisoners and secondly, to emphatically
secure my chances of success. Wish me
luck.
Peace, Justice & Freedom,
Shilo Herndon #136007
P.O. Box 779
Marquette, Michigan 49855

Every little bit counts!!

GCN needs your help this fall. If you or
someone you know can spare some extra
time please call. Each time you contribute
by volunteering your time, you help carry on
the commitment to inform, excite and
stimulate the gay and lesbian community.
Some of the areas we need help in are:
Data Entry
Insertions
Promotions
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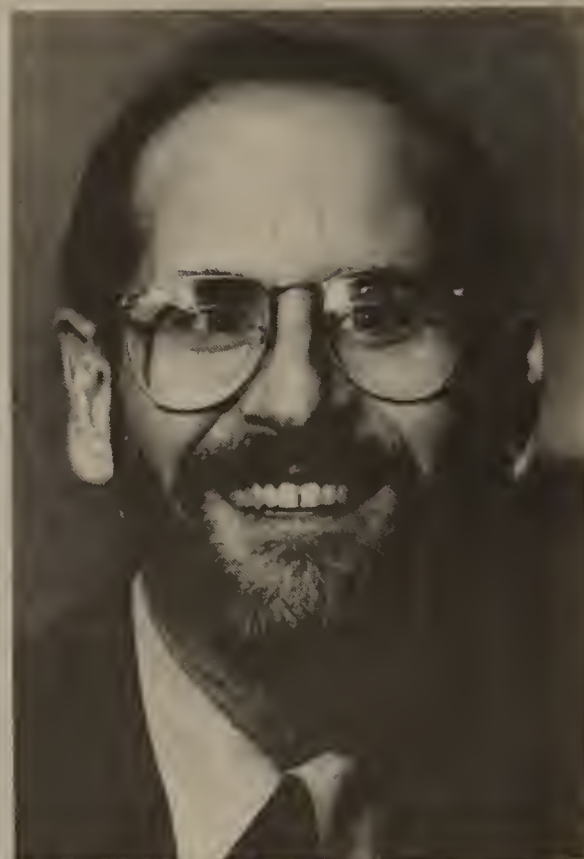


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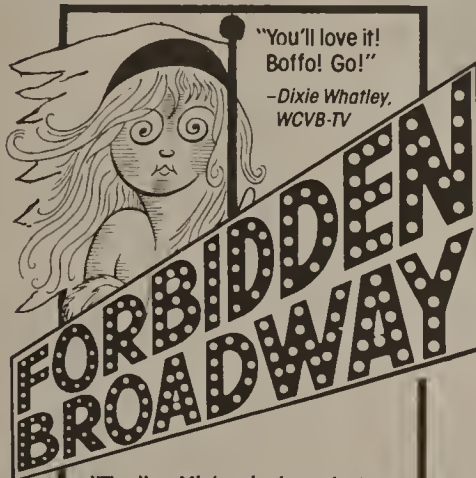
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Hospice

Continued from page 3

zoning hearing, even though Betak was already approved as a nursing home. Schule also said that the city government refused to issue a bond for the hospice, forcing Betak advocates to seek the bond in outlying Montgomery County.

Two Mt. Airy residents had raised objections to the hospice in the two years preceding the occupation, frequently claiming that opening the hospice would attract drug dealers to Mt. Airy.

Green dismissed drugs as a concern, saying she thought it was ridiculous to think of PWAs as magnets for drug dealers. Besides, she said, "drugs have been part of this neighborhood since pot [became popular]. All the WASPs were growing it and selling it."

In any case, Schule said, activists eventually overcame resistance to the hospice through sheer persistence. "We were going in there and making life uncomfortable [for government officials]," she said.

In fact, ACT UP members said they had no doubt that the occupation was what did the trick for Betak. Faigle said he hoped the action would send an encouraging message to other AIDS activists, commenting, "It would be great for everybody to know that we can do these things, that these things work."

As for the impact of the occupation on AIDS activism in Philadelphia, Faigle said, "I think everyone in ACT UP agrees that this is the most significant thing we've done to date."

filed from Boston

Queer Action

Continued from 3

recently and verbally intimidated innumerable times, including incidents when she was an out lesbian in high school. One man told the crowd that his lover was recently punched in the face "merely because we were holding hands." On Camac Street, Harold Lash said, "I've never stood up for my rights before.... We have statements that need to be made. The secret to life is to stand up for who you are."

Outside of Hepburns, a lesbian bar, Victoria Brownworth told the crowd that no matter how butch a lesbian's lover is, she can easily be the object of violence, and that violence is a much worse problem for lesbians because lesbians are attacked as both women and as lesbians. Rebecca Helen added, "I'm a Black woman. You're committing a racist attack every time you interrupt a Black woman. We need to fight back. Black lesbians confront homophobia, racism, and sexism."

One man emphasized the dangers of homophobic violence to everyone, not only queers, with his story: "I have been insulted because I'm Italian. I was hit with a cinder block because I'm dating a Black woman. People have attacked me and assumed that I was gay because I was in a gay neighborhood."

March literature focused on the staggering rates of anti-queer violence in the Philadelphia area. A letter sent from Queer Action to progressive groups asking for support stated that in Philadelphia "queer women are ten times and queer men twelve times more likely than Americans at large to be victims of criminal violence," and that one-quarter of queer men and one-tenth of queer women experience police violence based on sexual orientation in their lifetimes. March literature also called attention to the Appalachian Mountain Trail lesbian murder case, and the eight self-identified gay transvestites—seven African-American and one Latino—who were murdered in Philadelphia in 1986 and 1987.

The 400-strong crowd had about equal numbers of men and women, and included a significant African-American presence; a 12-person contingent from Fuego Latino, a new Latino lesbian/gay group formed here in March; and a small number of disabled people and transvestites.

It became clear early that participants had different ideas about what exactly "fighting back" meant. Zoe Action explained to the crowd that Queer Action planned for the march to be not non-violent, but anti-violent. Harold Lash screamed from the crowd, "We'll fight back for once," and one marcher screamed "Fuck peace, fight back" at one of the many stops in Center City. Marchers restrained at least one man in the crowd who appeared to be about to physically attack one harasser.

Many march participants connected their presence on the streets to other recent public

actions. Fuego Latino member Angela Figueroa explained that her group had last marched in Philadelphia's Puerto Rico Day Parade on Sept. 30. She told GCN that although they experienced resistance from the parade's organizers, they had "felt great responses from the people."

ACT UP/Philadelphia member Coleman Terrell brought a victorious message to the crowd that gathered after the march for a kiss-in. After occupying Betak House—a planned hospice for PWAs in Mount Airy—for more than a week, Terrell told the crowd, "it looks like we've won" and that the state would come through with funds necessary for the house to open on or before March 20, 1991. (See related story, p.1.)



PAUL CHAMPION

Following the kiss-in, Queer Action organizers warned marchers about rumors that groups of anti-queer skinheads and anti-queer teenagers had gathered and had been following along the edges of the queer crowd. While some of the organizers thought the rumors were started by police, marchers were nevertheless discouraged from walking away from the crowd alone.

ROTC

Continued from page 1

successful, since the college president, provost, and chair of the board of trustees had spoken in favor of the resolution at the faculty meeting.

The proposal calls on the university administration to lobby the DOD to change its policy, to enter into a dialogue with the MIT Trustees about eventually eliminating ROTC, and to have the faculty Committee on ROTC make regular progress reports. Near the end of a five-year process, the administration is asked to evaluate the progress of the DOD in changing anti-gay discrimination, with the understanding that a negative evaluation would result in the eventual removal of ROTC from MIT.

Under the plan, beginning no later than 1996 promotional literature for the college would contain a notice of the impending termination of the ROTC program. In 1998, entering students would then no longer be able to enroll in ROTC.

MIT has been at the forefront of the struggle against the homophobic military policy. Two Navy cadets enrolled through MIT ROTC, Robb Bettiker and David Carney, went public last March with their story of being disenrolled when they came out, then subjected to a collection process in which the Navy tried to collect money from them to repay their college tuition, paid for by the program (See GCN, May 13). MIT Provost John Deutsch also registered his objection to the anti-gay policy in a personal letter to Defense Secretary Dick Cheney last May.

While the Navy ultimately halted its collection of funds from Bettiker and Carney, and the Army stopped its process against cadet James Holobaugh, the military has not changed its policy. According to Dyer, information obtained by Studts' office indicates that the Navy (though not the Army and Air Force) is pressing collection against eight gay former cadets who have not gone public with their cases. One other, Peter Laska, is currently being represented by National Gay Rights Advocates in his attempt to halt naval recoupment of funds.

Dyer said that she is optimistic that campus activism challenging ROTC would continue. Thus far, at least 47 campuses around the nation have taken some form of anti-ROTC action. "The military puts colleges in the untenable position of having to explain how they can have anti-discrimination statements in their human rights policy while supporting ROTC programs," said Dyer, adding, "It makes students furious."

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Blame it on the Renaissance.
Detail from Michelangelo's *David*

Pornography has been a staple of U.S. gay male culture for most of this century. At this point in time many gay men have relatively easy access to porn videos and a plethora of glossy magazines, but just this week the Supreme Court decided to let stand a Virginia federal appeals court ruling that allowed the seizure of adult bookstores and video shops under anti-racketeering laws. The fact that pornography has, in many ways, been taken for granted by a large segment of the gay male population could change significantly if the feds continue an anti-porn crusade that bases its harassment solely on the production and distribution of "obscene" material, rather than using the more traditional "underworld connection" racketeering charges. The porn industry could easily be obliterated and in the near future gay men could find themselves in a situation eerily similar to that of gay men in the 1950s.

Although today many gay men accept pornography as a pleasant and exciting fact of life, there is often little understanding of the social evolution of porn's function in the lives of gay men over the decades. At its most elemental level, pornography is some form of sexuality depicted either visually or in writing. To many gay men living in a sexually repressive culture (and one that has a decidedly heterosexual bias) any depiction of gay male sexuality comes as a breath of fresh air.

In the 1950s, a sure signal of homosexuality for many gay men was a picture or statue reproduction of Michelangelo's *David*. Besides its overt meaning as an artwork, *David* had a covert, semiotic meaning. Its glorification of the male form allowed other men to know that its display indicated a certain interest on the part of the displayer. Much like the "Silence=Death" t-shirts of this generation, possession of some representation of *David* came to be a quiet way of saying "I'm gay."

But beyond this social meaning, it also carried a deeper, more personal one.

In the context of the '50s, Michelangelo's *David* functioned as a piece of pornography for

many gay men. In an age before pornography was easily obtainable (and many times even considered criminal to possess) *David* was safe. Like most pornography, the sculpture was a physical representation of sexual desire and imagination. It was, in fact a glorification of that desire and imagination.

In a culture that continually tells you not to be sexual, and especially not to be homosexual, physical representations like *David*, as well as other pornography, function on two levels. By making the desire flesh, the representation immediately brings the desire into the world of the physically possible: out of the mind and into the realm of potential interaction. Desire becomes a sexual object. Once this sexual object has been acknowledged, the sexual identity of the viewer is reinforced.

Many feminists in the 1970s began to question and evaluate the place that pornography had appropriated in U.S. culture and men's responses to it. One feminist argument against pornography, articulated by Robin Morgan and Andrea Dworkin, was that pornography reduced women to the role of "object," allowing them to be possessed by male buyers, who were "subjects." This "sexual objectification" was the basis for much of women's oppression since it literally reinforced the notion that men could own women.

When Morgan stated that heterosexual "pornography is the theory and rape is the practice," she set up a dynamic in which the male viewer, through his desire, becomes a predator and the female image becomes his victim. Other feminists, like Gloria Steinem in a 1978 *Ms.* magazine article, attempted to apply Morgan's principle to gay male porn. Steinem claimed that gay male porn "may imitate this [heterosexual] violence by putting a man in the 'feminine' role of the victim."

But the dynamic of homosexual males looking at gay pornography, is quite different. While it is true that the viewer

with his lust incited may want to hold, own or have sex with the object, it is equally possible that he may also want to "be" that object. As opposed to much heterosexual porn, there is usually an element of identification with, as well as a desire for, the sexual object. Gay male porn can be both

loser, and great pictures (probably the only pictures) for the male homosexual.

In fact, the muscle magazines were such a good idea that there was soon a mass of imitators aimed directly at a gay market. The appeal of the original "straight" muscle magazines to many gay men was so great that

ART a

Those '50s and '60s muscle mags may be

subject and object for the gay male viewer. A gay man looking at a picture of a naked man may want to be that man as well as have sex with him.

Gazing Back

Although pornography may have come to be a way for gay men to recognize and reinforce their sexual identities, gay male porn didn't have an easy history. It had a difficult time existing and reaching an audience in this country.

One of the earliest examples of written narrative gay porn, *Boys, Men and Love*, dates back to 1925 and was donated in manuscript form to the library of the early homophile publication *ONE* in the late 1950s by Manuel boyFrank. The 600-page collection of short stories and some non-fiction cruising tips was reputed to be a transcription of tales that World War I soldiers told one another, compiled and collected by boyFrank. The collection features titles like "Lessons Learned in a Barn" and "Cowboys and French Horns," and stories set in the rural West with a kind of pornographic content and iconography that has not changed much in the ensuing years.

Boys, Men and Love was not — and probably could not — have been published at the time it was compiled and written. Although some form of underground or alternative press has always existed, the risks of printing homosexually oriented material would have been considered too great. In 1947-48 an artist name Blade collected some of his sexually explicit pictures with text (including a 13-page short story in dialogue) and took the risk of having 12 copies printed. A friend of the artist's arranged to have the copies sold under the counter at gay bars, but they were confiscated by the New York City police. Luckily, there were some photographic negatives in existence so the pictures did manage to survive to the present day. Blade's drawings were generally of handsome, well-built, young and apparently-straight men. They were truck drivers, sailors, farmers and frat boys. All of the men seem to get involved in reciprocal sexual activity, although there is little or no homosexual or "gay" identity.

In the epilogue Blade wrote for the 1980 publication of *The Barn 1948 and More Dirty Pictures*, he mentions again and again that his models and many of his sexual contacts during the 1940s and '50s were not defined by sexual identity: "We spent weekends together ... developing HOT one-on-one relationships ... nobody worrying about who was straight or queer."

This was a prevalent pattern in pre-1970 gay male pornography. The physical details of the men's bodies were usually glorified, yet they had a certain slimness and elan that separated them from the images of supposedly straight men from the same time period. Although the pictures were a celebration of gay sexuality, a distinct gay identity was neither very possible nor probably even desirable. The sexual object had to have the illusion of being straight, or at least non-homosexual.

While *The Barn* drawings were too explosive to ever see the light of day during the dark 1950s, gay men could obtain other visual stimuli. The exaggerated sexual stereotypes of the '50s all but demanded the creation of the overly muscular forms of Micky Haggarty and Charles Atlas — with everybody knowing the *real* meaning of the "98-pound weakling" — which gave rise to the muscle magazines. *Strength & Iron*, *Iron Man*, and *Muscle Power* contained tips for the undeveloped, hope for the eternal social

many of the magazines began printing homophobic editorials and anti-gay disclaimers.

Meanwhile, "physical culture" magazines (aimed at gay men) such as *Vim*, *TM*, *Physique Pictorial*, *Adonis*, and *BB*



The straight *Strength & Health*, March, 1961

flourished. Still, even the "gay" magazines liked to appear not so.

From the inside cover of the fall, 1956 issue of *Physique Pictorial*:

SUPPORT URGED FOR THE "HARD CORE" MUSCLE MAGAZINES

While the public's support for such physique books as *Vim*, *TM* ... and other books which approach physical culture from an aesthetic viewpoint has steadily risen, many of the old school muscle books ... have suffered an almost steady decline in sales. To be sure, part of this decline is attributable to unrealistic editorial policies, and of course some to very offensive editorials and articles which tended to alienate the great bulk of their readership. But on the staffs of many of these books are some highly capable writers with many years of physical culture experience and we cannot afford to lose them from the field. Encourage the editors of these books to recognize that bodybuilding has left the cellar gymnasium and is being accepted by the masses — who will not tolerate petty, prejudicial attitudes. Compliment them on their worthy articles. Editors always find time to read commentary mail and a thoughtful, interesting letter may produce considerable effect!

The editorial is dizzying in its attempts to have things both ways. On the one hand, it wants magazines that approach "physical culture from an aesthetic viewpoint" (a phrase Oscar Wilde would have relished) to be taken seriously. On the other hand, it recognizes and vehemently opposes the homophobia of the "real" muscle magazines.

Body types and gay identity

The iconography of the times dictated that muscular men were not homosexual and that all homosexuals were slight, effeminate and swishy. Without coming out and overtly labeling themselves as "gay," these magazines made inroads into chipping away at entrenched stereotypes.

Obviously appealing to a gay audience, they insisted that some sort of gay sensibility — even without an articulated identity — could co-exist with a non-stereotyped image. For the most part these magazines presented pictures of alleged heterosexual men, continuing the idea that the correct object of desire was a non-homosexual. There were some shocking exceptions however. In a 1958



Detail from *David*, too.

Physique Pictorial there are pictures that shatter the stereotype of physical appearance. The overbuilt men in some of the drawings are positively mincing; dressed in ballet tights, they are a true hybrid combining the most extreme characteristics of each

gay male and lesbian organizations and publications, *ONE* was quick to disown any excess anywhere. The editorial's naively elemental reading of Freud totally ignored the fact that many homosexuals and heterosexuals did collect such magazines,

and EVIDENCE

the future of gay male porn

By Michael Bronski

stereotype. As the social standards of the time progressed and these magazines proliferated, the publications became a little more bold. By the late-1960s the models had removed the seemingly-eternal posing strap and — in the spirit of the times — began to let it all hang out.

Both the “hard-core” muscle magazines and the “physical culture from an aesthetic



The “straight” *Physique Pictorial*, Summer, 1958

viewpoint” magazines flourished during the 1950s and ‘60s. And what was the attitude of the “real” homosexual media toward this phenomenon? In January 1961, *ONE* ran an editorial explaining its position and, indirectly, why such photos did not appear in its pages:

One view refers to the idealization of the human figure by artists [and] the right of each individual to collect and enjoy such types of art....

The opposite view cites the many piteous appeals received in *ONE*'s offices from those who have been arrested for having such photographs in their possession.... It apparently is common police and courtroom practice to judge picture collections as being sufficient evidence of a plaintiff's homosexuality and guilt.

Other serious difficulties concern the confiscation or seizure of the mailing lists of those dealing in “physique photos”....

However, the most damning argument is not along such lines, but is phrased in Freudian terms. It is pointed out that a well-adjusted man of heterosexual tastes may perhaps admire a beautiful female nude in sculpture, painting or photography, but that he does not go about amassing collections of such items to pore over. Those who do so are generally discovered to be extremely maladjusted, some of them even dangerously so.

Likewise healthy-minded and well-adjusted individuals of homosexual tastes have neither the time for nor the interest in this particular form of scopophilia, which amounts to a perversion, according to Freud.

If this be the case, strong desires for such pictures among both heterosexuals and homosexuals would be found among those having made unsatisfactory or immature sexual adjustments.

...[H]omosexuals would do well to come down off of the clouds from the romantic dream-world of the “physique photo” to start wrestling with the far less glamorous, but considerably more adult job of trying to better their own lot in society

In a rush to respectability that has echoed repeatedly throughout many contemporary

and that for gay men this was more often a response to a repressive culture than a twist in sexual psychology. The desire on the part of the magazines' editors to be distant from any overt sexuality set the stage for more overtly sexual and consciously gay material.

While *ONE* and *Mattachine Review*, another early homophile publication, were publishing as gay identified magazines and *Physique Pictorial* and its ilk were publishing as non-homosexual magazines, straight porn was becoming more prevalent and increasingly more explicit. The expansion of the hard-core market, and the increase in outlets for the sale of such material, slackened the production of the more common soft-core material.

By the mid-to-late 1960s, *The Advocate* had proved that there were enough gay men in the country to support an above-ground market for gay-oriented material. A large portion of that material, because of the loosening standards of what was permissible and legally safe to sell, was sexually explicit. Soon many publishers of written heterosexual pornography started “gay lines,” and smaller presses began to publish (very quietly and without much distribution) hard-core homosexual picture magazines. Thus, the market for visual printed matter was slow in advancing.

Many of the early 1970s porno picture books were still being packaged under the patently false guise of medical information. *Compulsive Homosexuality in the Married Man* by Alexander Thorpe, Ph.D., revealed its scientific bias on the cover: “A thorough and shocking insight into the strange and bizarre lovemaking between man and man.” Written in archaic medical lingo and filled with sex photos in terrible color as well as clipped and pasted medical charts, the book's appeal for having “redeeming social value” verges on parody rather than cleverness. Many of these books were independently produced by people who didn't have the money for the production values associated with contemporary porn.

At the same time, more “professional” companies were forming. Colt, Arena and Man's Image studios produced quality photographs. Because most of their early sales were made through mail order distribution (as it continues to be for Colt, still in operation) the studios grew as they catered to the wants of their audiences.

As much as decent production was a problem in most cases, however, so too was distribution. Every state, and sometimes every city, had its own obscenity laws and it was difficult to produce magazines that would be completely safe in every jurisdiction. Attitudes and laws might have been becoming more progressive and lenient, but homosexual pornography was still targeted more often than its heterosexual counterpart. One lawsuit could bankrupt an entire operation.

The visual pornography being produced at the dawning of the '70s provided something of a break with the earlier images. The drawings in *The Barn*, or the pictures and photos in the physique magazines generally tended to portray an idealized male form. The models may have been presented as being “straight,” but there were usually tip-offs to let the viewer know that they were, or at least may have been, gay. The plethora of pictorial pornography that flooded the market at this time did not seem to have any qualms about showing the less-glorified male form.

While such artists as Tom of Finland published drawings that out-physiqued *Physique* during the same time period, the hard-core visual porn tended to feature



Photospreads in *Physique Pictorial*, like these from 1966, offered readers the chance to order photos and posing films of their favorites

ordinary, if not plain-looking men. In *On Photography*, Susan Sontag said that photographs can either be art or evidence, but that in general they can't be both. Early drawings of male nudes could easily be thought of as “art,” and the photos in *Physique Pictorial*, even though they might have physicalized the desire of many homosexual men, were presented and marketed as “aesthetic.”

But with the advent of mass-marketed hard-core pornography for gay men, the facade of “art” could be dropped and the photos became “evidence” — and for many gay men reassurance and cultural reinforcement — that homosexuals and homosexual acts did occur. Photographs are always more “real” to the viewer than other forms of visual representation: they are, we have been told, an exact image of reality and must be true since “the camera never lies.” The social, cultural and sexual impact of a photograph of two men actually fucking can not be underestimated. This is real, it is evidence. And like any evidence, the early hard-core was complete in itself; there was no need for idealization, glorification or mystification.

The average purchaser of male porn was probably happy to get the “proof” of his sexuality; he was not — at this point in time — likely to quibble over the quality, and with an eager audience it was definitely a seller's market. The industry, of course, was just as happy to turn over a large profit by photographing anybody for next to no pay, and not worrying about the semiotics of gay or straight appearances.

Looking through early photographic porn now, some of the men, images, settings and arrangements are laughable. They almost contradict Sontag's maxim: “Nobody ever discovered ugliness through photographs. But many through photographs have discovered beauty ... what moves people to take photographs is finding something beautiful.”

The emergence of better photography and idealized models more suited to the taste of viewers was inevitable as the market expanded and became more competitive. The “beauty” of the early photographs was perhaps not physical — as it might have become later on — but it was the beauty of gay male sexuality. A distinct market for gay male pornography had been discovered; and both the fly-by-night and the more professional studios and publishers began to flourish.

Studios like Brentwood began packaging and selling large, 8 1/2 x 11” photographs filled with quality reproductions, heavy



There were no specific body type requirements of *Physique Pictorial* models, just a willingness to flex and bare some flesh.

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9 PM

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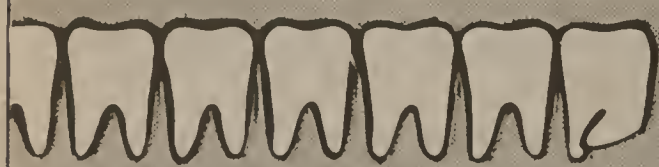
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An Open Letter:

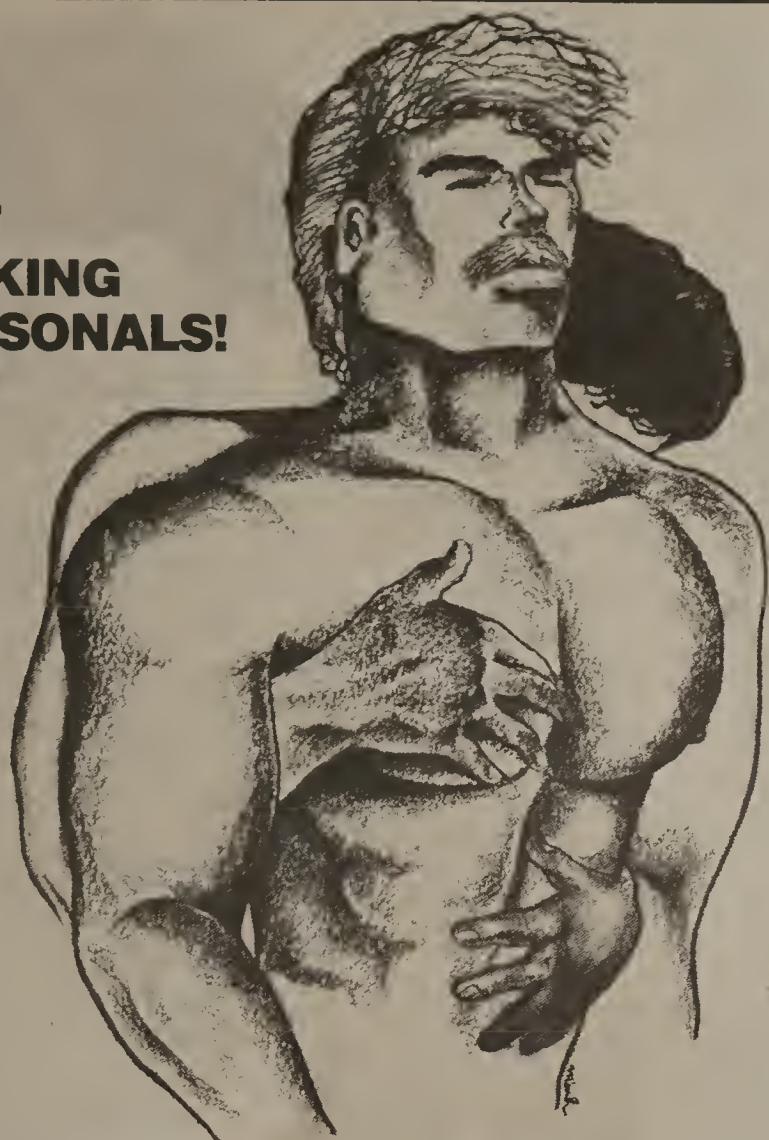
*I am writing to express my dismay at the
fact that Catherine Stimpson has been invited
to give a keynote presentation at Harvard's
Gay and Lesbian conference this year.
Stimpson has been consistent in her
opposition of women of color to tenure,
reappointment and promotions at Rutgers
University; many of us being Lesbians. The
organizers of the conference have shown a
total disregard to my protests in reference to
her invitation so I have decided to publicly
denounce her participation and to ask people
of color not to attend her presentation.*

*I am willing to elaborate further on this
issue and I may be contacted at (502) 745-
2401.*

Luzma. Umpierre

*Puerto Rican poet, critic, political,
activist for Human Rights*

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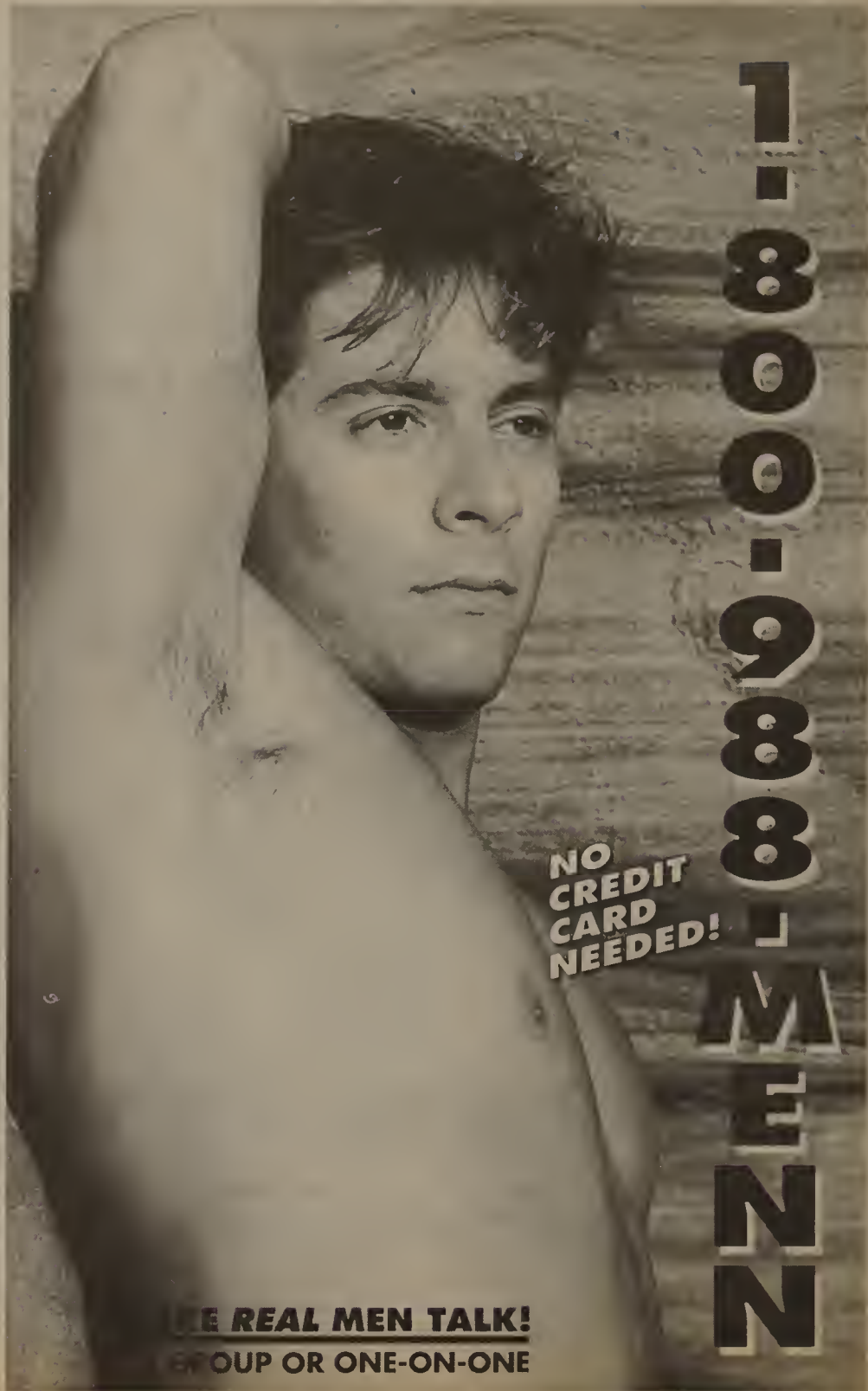


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Ads will not be automatically renewed. You must call in every additional week you want the ad to run. Phone calls for renewals will be accepted all day Mondays and Tuesdays until noon. 426-4469

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2 friendly LF's seek friendly responsible LF for spacious house, yard, fireplace. Room with half bath. No drugs, alcohol, smokers. \$350 plus. 965-0648.

(16)

\$333+/MO.

2 LF and cat seek LF/GM housemate. 2 blocks to T, free parking, DW, HDWD floors, chem-free. Safe, quiet neighborhood in JP. Call 983-5264.

(16)

1 woman, 2 men seek 4th for house in JP. Yard, parking, near T. No pets. Independent household. We smoke. Available Nov. 1. Call 522-7054.

(15)

JAMAICA PLAIN

Healthy GM, 37, PWA, sober alcoholic seeks roommate for spacious 6 rm. apt. in very beautiful neighborhood. Must be sober, non-smoker. \$500/mo. incl. heat. Call David at 524-6050.

(15)

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MELROSE: Handsome mahogany furnished room in large, updated, fine Victorian home. Central air, washer/dryer, offstreet parking, cable, deck, gardens, and many extras. Enjoy the quiet, security, spaciousness of the suburbs while only 17 minutes to downtown Boston from convenient T stop. Nonsmoking males. \$395 incl. utilities. 665-6082.

(15)

SUNNY VICTORIAN - BRIGHTON

Own room in pleasant home with lesbian prof. couple and 2 year old son. Near T, washer/dryer, other amenities. \$375 month incl. utilities or exchange housework and childcare work for rent. Call 254-5929.

(15)

JAMAICA PLAIN NEAR ARBORETUM

Lesbian and cat seek moderately neat and quiet professional lesbian for 2BR apartment with study. \$397.50 includes heat. 522-6012 evenings. No machine; please keep trying.

(15)

ARE YOU LOOKING?

We have an opening for a third roommate to share rent and expenses. We are located in Dorchester, on the Red line. Safe neighborhood, and on street parking. Call 288-4468 or 426-4469 (ask for Frank). Rent is \$400 per month plus util. and phone. Short-term ok!

(15)

LF with 2 cats seek LF for temp or p-time roomie in J.P. chem, smoke free. Close to T, rent negot. 175/250 plus. 522-2332.

(15)

Waltham: LF needs roommate to share 2 bdrm. apt., dishwasher, laundry, parking, view on pond, pool, near stores. \$375/mo. (heat and hot water incl.) C511 899-2976.

(14)

APARTMENTS

DORCHESTER

Renovated 6 rm, 2 bdrm, hardwood floors, eat in kitchen, built in china, back porch and yard, owner occ. \$600/mo. No utilities. 282-3216 John.

(15)

DORCHESTER

Spacious 3 bedrooms, 2 baths, hardwood floors, yard, convenient to Ashmont station. \$650/mo. (508) 429-8775.

(15)

BY THE SEA

North Weymouth, large 2 bedroom in antique house. Beautiful yard, near beach. \$725/mo. Convenient to bus, to T, and commuter boat. \$725/mo. 508-429-8775.

(15)

Dorchester Ashmont Hill. 7 rms., 3 BD, possibly 4, off-street parking. Bus line, quiet neighborhood. \$750 plus util. Avail. Nov. 1. 848-0556. Also 4 RM/1 BD. \$650. Call 848-0556.

(16)

HOUSING WANTED

GARDNER SEEKS HOME METRO AREA

GM with son (alternate weekends) will install and maintain gardens and maintain grounds in exchange for part of rent in 2-bedroom apt. Reclamation a specialty. References available. Bob (617)641-1504.

(16)

PUBLICATIONS

BLACK/OUT

Special 10th Anniv. edition of Black/Out now available. This bi/annual magazine from the National Coalition for Black Lesbians and Gays contains essays, reviews, poetry, news and announcements concerning the Black Lesbian and Gay community. Sample copy \$6 plus \$1 postage. 1 year subscription (2 issues) \$10 to BLACK/OUT, c/o NCBLG, 19641 West Seven Mile, Detroit, MI 48219.(ex)

GAYELLOW PAGES

INFORMING THE GAY COMMUNITY SINCE 1973 Accommodations, AA groups, bars, baths, bookstores, businesses, counselors dentists, doctors, hotels lawyers, mail order media, publications, organizations, religious groups, services, social groups, switchboards, therapists, travel agents, etc., etc., etc. (area codes and zip codes too!)

USA & CANADA \$10

NEW YORK/NEW JERSEY \$4.50: includes Manhattan bar notes & women's section

SOUTHERN EDITION \$4.50: Alabama, Arkansas, N & S Carolina, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, New Mexico, Oklahoma, Puerto Rico, Tennessee, Texas, Virginia

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Renaissance House, Box 292GCN Village Station, NY, NY 10014 212-674-0120. All books discreetly by first class mail, your name kept strictly confidential. To list a business or organization, or for further information, send stamped, self-addressed business-size envelope. Please contact us for prices outside the USA. In Canada, order from Glad Day Books, 598 Yonge St., Toronto, Ontario M4Y 1Z3 416-961-4161 (check for prices)

Ask us about Gayellow Pages on mailing labels!

Do you need facts about menopause? Does the stereotyping of older women make you angry? Do you want to be part of an Older Feminists Network? Broomstick, a bimonthly national magazine by, for and about women over forty. Annual subs (US funds only) U.S. \$15, Canada \$20, Overseas and Institutions \$25. Sliding scale available. Sample copy \$3.50. 3543 18 St. 33, San Francisco, CA 94110.

1990-91 DIRECTORY OF ALTERNATIVE AND RADICAL PUBLICATIONS

Over 350 periodicals listed \$3.00. Write: Alternative Press Center, P.O. Box 33109, Dept. D, Baltimore, MD 21218.

(5)

LESBIAN CONTRADICTION

A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1.50/sub. \$6 more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114. (18.35)

BAD ATTITUDE

A lesbian sex magazine. Irreverent and Hot! \$12 for one year's subscription (3 issues). B.A. Inc., P.O. Box 110, Cambridge, MA 02139.(16.33)

With incisive reporting and thoughtful analysis IN THESE TIMES offers the very best in alternative American journalism. We've built our reputation on addressing the issues the mainstream media ignores, and that's why our unique point-of-view has been trusted by thousands of readers for over a decade. Why not see for yourself? You may order a subscription by calling 800-435-0715 (in Illinois call 800-892-0753) or by writing to IN THESE TIMES, 1912 Debs Ave., Mt. Morris, IL 61054.(17.36)

OFF OUR BACKS

Lively, down-to-earth feminism in the nation's oldest women's newsjournal. Analysis, reviews, conference coverage, and news - on health, feminist theory, reproductive rights, civil rights and political work among working, disabled, incarcerated, old, and poor women, women of color, lesbians and women from every continent, \$15/11 issues. \$6 plus \$1 postage. 2423 18th St. NW, Washington, DC 20009(ex)

WOMEN OF POWER: Magazine of Feminism, Spirituality, and Politics," an inspiring international quarterly publication. Subscriptions \$26 for 4 issues, single issues \$6 plus \$1 postage. P.O. Box 827, Cambridge, MA 02238, telephone (617) 625-7885.(ex)

BREAKTHROUGH!

Political journal of Prairie Fire Organizing Committee, Spring 1989 issue. Women of the Philippine Revolution Interview with Makibaka; The Post-Feminist Mystique speech by PLSD (People with Immune System Disorders); Crack and Black Youth. \$3 including postage. John Brown Book Club, POB 1422, San Francisco, CA 94114

ON OUR BACKS

The sexual entertainment magazine for lesbians, is 49 pages of erotic fiction, features, plus timely sexual advice and news columns. We are quarterly, national, unique and provocative. \$28/year sub/\$6 single issue. ON OUR BACKS, 526 Castro, San Francisco, CA 94114 (ex)

WOMEN'S REVIEW OF BOOKS

monthly review of current feminist writing. Since 1983. Our readers span the U.S., Canada, and abroad. Subscriptions: \$15/U.S., \$18/Canada, \$25/institutions. Free sample on request. THE WOMEN'S REVIEW, Wellesley Women's Research Center, Wellesley, MA 02181.(ex)

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(EOW)

ORGANIZATIONS

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH

Social support group for youth 22 and under. Wed. night general meeting from 7:30-9pm. New persons meeting at 6:00. Women's meeting at 6:45. Call 1-800-42-BAGLY for info.(15.32)

OLDER LESBIAN ENERGY

Social and support group for women over 40. P.O. Box 1214, East Arlington, MA 02174.(15.48)

BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 584 Castro St. SF, CA, 94114. (16.1)

MAN/BOY LOVE

Intergenerational Love Support Group. World wide news, art, opinions. Application, information free. Bulletin \$1.00 NAMBLA, P.O. Box 174, New York, NY 10018(7)

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Prisoners Seeking Friends

TO ALL THOSE, IN & OUT OF PRISON, WHO FIGHT AGAINST THEIR BONDAGE.

Alexander Berkman, Prison Memoirs of an Anarchist



DEAR PRISONER FRIENDS: I SEEM TO BE GETTING A LITTLE SICKER (AIDS) AND EVERYTHING WILL MOVE A BIT MORE SLOWLY UNTIL I START HEALING AGAIN. SOME FRIENDS HERE ARE BEGINNING TO LEARN HOW TO DO THE "PROJECT" SO THINGS WILL START MOVING ALONG AGAIN SOON. PATIENCE AND AFFECTION TO YOU ALL, AND TAKE CARE.

THOUGHT for insiders & outsiders: When (you feel) people have stopped caring about you, it's harder to keep caring about yourself. You may not even notice it (how much less important your life seems to you). BE CAREFUL. Don't let it happen to you. KEEP IN TOUCH.

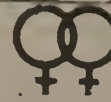
Almost ALL prisoners will be out and among us again one day. They will feel more a part of us, and care more about themselves and us, if we STAY IN TOUCH.

Please consider being a penpal. It's no small thing (in the long run).



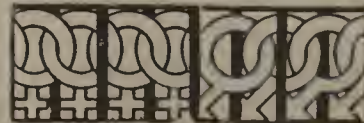
THE COLUMBIA HUMAN RIGHTS LAW REVIEW have two books available: one is their famous JAILHOUSE LAWYERS MANUAL, which costs \$8, and the other is the JLM Supplement on Health and Family Law, which costs \$4. If you want one of these, or both, write to: CHRLR, School of Law, Box B-25, 435 W. 116th Street, New York NY 10027

NAMBLA (North American Man/Boy Love Association) Bulletins free to persons imprisoned for sex with minors. Contact Rock Thatcher, 4730 E. Indian School Road (120-263), Phoenix AZ 85018.



Virgo, love activities like swimming, dance, volleyball, running, also love the hell out of sex. Kimberly HOLLOWAY, A657518, PO Box 8540 -- 345, Pembroke Pines FL 33024.

Sincere, sexy Black female looking for dominant female. I enjoy swimming, playing shuttleball, partying and spending time with someone special. Sharon ZEIGLER, 735091, PO Box 8540--565, Pembroke Pines FL 33024.

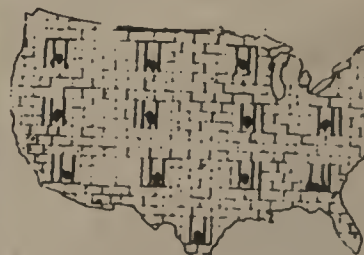


It gets bad in here. Some inmates think just because you are gay that you have to make love to them. I am a country gay man looking for buddy letters to help me cope with this place. They call me 'Wendy'. Paul WINBORN, 106476, LA State Prison, Angola LA 70712.

Most people in here, from the inmates to the guards don't understand gays. I just need someone to write me that I can talk to and be friends with. I have gotten my GED since I've been here and I will answer anyone who cares to write. Thank you for your help. Jewels GILL, 96050, Box 128, 6-C-9, Box 128, Eddyville KY 42038.

Sensual, so-so sexy GM, 29, very lonely, wishes to correspond with someone. Don't want your money, just friendship. Photo gets photo. David JOHNSON, CC-073738, Box 1500 MB-29, Cross City FL 32628

I would like very much to meet a true friend with whom I might build a lasting friendship. I am 42, with brown curly hair, weigh 160 and have many outdoor hobbies. I'm a musician who both plays and writes music. Please consider friendship. Russ MCKINNON, Star Rt Box 22-B, Tucker AR 72168



GM, 34, enjoys good dancing, writing poetry, swimming, and good company. Hope to hear from somebody for friendship. David McKEE, ASP, Box B-47025, Florence AZ 85232.

My main interests are the outdoors, rollerskating, lots of dancing and sincere people. I'm incarcerated just for possession of stolen property. I'm in need of someone to give me warm friendship and a serious relationship. Calvin WRIGHT, 25654, Box 14, Boise ID 83707.

I need a gay young rational person to fall for. I'll answer all letters. Wayne JACKSON, Drawer K, BA-3943, Dallas PA 18612.

Gay man, 29, Italian-French descent. Am looking for lively sincere individuals for stimulating (intellectually) letter exchange. Craig FORNARO, 557754, Box 16, Lovelady TX 75851.

GM, 26, desires correspondence with other GM. Outdoors man, swimming, diving, sports enthusiast. Timothy JARKE, 073542, A-33, 500 Orange Ave Circle, Belle Glade FL 33430

I would like to hear from my friends. I am in the hole for a sex case and not allowed my address book. Please understand. H. James WALKER, 167363, PO Box 56, Lebanon OH 45036.

CALENDAR

Calendar listings must be received by the Monday before the week of the event. Photos encouraged. Please specify if event is or is not wheelchair accessible and/or sign language interpreted. Please use our format as a guide for listings and put each event on a separate sheet. All listings must be typed. Please note that listings are printed only as space allows. We regret that we cannot print every submission. No phone calls, please!

20 Saturday

Boston \ Multicultural Story Hour for Children of Gay and Lesbian Parents and Friends. Third Saturday of every month, alternating between J.P. Library, 12 Sedgwick St., and New Words Bookstore, 186 Hampshire St., Inman Sq., Cambridge. This month (10/90) in J.P. 10 to 11:15 a.m. Space is limited. Sign up: Marian or Jenifer 267-0900.

Westboro \ Bicycling Lesbians Around Boston: Fall Foliage Tour. Info: Kathy 625-6478.

Boston \ GL&B Speakers Bureau of Boston New Speakers' Training Workshop. The Center, 338 Newbury St. 9 a.m. to 5 p.m. \$20; scholarships available. Info: 354-0133.

Dorchester \ Dorchester GALA Flea Market / Bake Sale. Today and tomorrow, rain or shine. 9 am to 4 p.m. 280 Park St., corner of Wellesley Park. Info: Barry 288-1847.

Watertown \ DOB Lesbian Tennis. Behind Marshall's, Arsenal Mall. 9 a.m. Info: Laura 628-1038.

Princeton \ Am Tikva Hikes Mount Wachusett. Beginners and advanced hikers welcome. Bring a bag lunch. Meet 11 a.m. at the State Reservation booth. Rain date Sunday 10/21. Info: 926-2536.

Boston \ Men of All Colors Together: Boston's Hot, Horny, Healthy Workshop. Sponsored by Multicultural AIDS Coalition. 2 to 6 p.m. The Jesuit Urban Center, 761 Harrison Ave. Free food. Info: George 266-4378.

Boston \ Prime Timers Monthly Meeting. An organization for older gay men. Bob Clemence, stage manager of Falmouth Playhouse, will speak on "Creating Magic Backstage." Refreshments. \$1. 2 to 4 p.m. Lindemann Health Center, 25 Staniford St. Info: write D. Bourbeau, 604 Tremont St., Boston 02118-1605.

Boston \ Keep It Up!: A Workshop for Gay and Bisexual Men. Presented by AAC and FCHC. 1 to 6 p.m. Buddies, 51 Stuart St. To register: 437-6200, *298.

Boston \ Book Signing: Franklin Abbott, editor and psychotherapist, signing Men & Intimacy and New Men, New Minds. Glad Day Bookshop, 673 Boylston (across from Copley Library). 4 to 7 p.m.

Watertown \ GLOW International Potluck. All welcome. 5 p.m. Info: Becky 395-4664 or Amy (508) 651-1066.

Boston \ Lesblan Fun and Games. Smoke and alcohol-free. 338 Newbury St. 7 to 10 p.m. the third Saturday of each month. \$2 donation.

Boston \ DOB Autumn Potluck. (DOB = Daughters of Billie's, the U.S.'s oldest lesbian organization.) 7:30 p.m. 156 Warren Ave, South End. Info: 661-3633.

Boston \ Two Steppin' for AIDS. Presented by Gays for Patsy and Manheart Productions; net proceeds to benefit AIDS groups. Tickets \$15 advance, \$20 at door. Advance sales at Crone's Harvest, Odeon, and Fritz. Villa Victoria, 85 W. Newton St. 8 p.m.

21 Sunday

Boston \ New England Assoc. of Lesbian and Gay Psychologists. 10 a.m. to noon. Simmons College, 300 The Fenway, Special Functions Room. All welcome. Info: Joanne 646-2953 or Joel 864-7711.

Jamaica Plain \ Apple Picking with the J.P. Neighbors. 11 a.m. Caravan or directions: Mike 327-5669.

Somerville \ Nice Jewish Girls "Two In Twenty" Video Party. For Jewish lesbians and their women friends. Pot luck munchies. Noon. Directions: 666-0002.

Waltham \ WOW Canoeing. (WOW = Way Out In Waltham.) Info: 893-0361.

Natick \ MetroWest GALA Potluck / Games Night. Bring your favorite games! Location and dishes info: Scott (508) 877-6129 or Barbara (508) 653-2509.

Worcester \ Morning Star MCC Annual Spiritual Renewal. Events 10/21 through 10/25. Unitarian-Universalist Church, 90 Holden St. 6:45 p.m.

Dorchester \ Todd and Michael's Silent Movie Night: Buster Keaton Silent Comedies. 7 p.m. Info: 288-0391.

22 Monday

Brookline \ An Evening of Great Taste! A Fenway Community Health Center benefit.

Fashion and international cuisine, with Boston fashion designer David Josef and Kitty Dukakis. Veronique Restaurant, Longwood Towers. Reception 6:30 p.m. Tickets \$35. Reservations: 247-CARE.

Back Bay \ Dance for Lesbians, Gay Men, and Friends. By New England Dance Movement Center. Two classes each evening; each costs \$30 for the sequence of three classes. At U-Mass Boston, 250 Stuart Street, Room 621. Salsa & Mambo, Beginner Level I, 7:00 to 8:15 p.m. Swing Intensive, Beginner Level II, 8:15 to 9:30 p.m. Session 2 of 3. Info: 859-9455.

Worcester \ Morning Star MCC Annual Spiritual Renewal. Events 10/21 through 10/25. Unitarian-Universalist Church, 90 Holden St. 7:30 p.m.

Boston \ Gaybashing: The Collision of Gender, Class, and Race Issues. With Rep. Byron Rushing. 8 p.m. The Center, 338 Newbury St. Info: 247-2927.

Cambridge \ Lesbian Rap: Lesbians in the Media. Women's Center, 46 Pleasant St. 8 to 10 p.m. Info: 354-8807.

Cambridge \ Phranc. Now on Island Records, here in concert at T.T. The Bear's, 10 Brookline Ave. 8 and 10:30 p.m.

23 Tuesday

Boston \ AIDS ACTION Committee Buddy Program Orientation. Volunteers are needed to provide emotional and practical support to AAC clients on a one-to-one basis. 7:30 p.m., fourth Tuesday of each month. AAC offices, 131 Clarendon St. Info: 437-6200 x450.

Cambridge \ Bisexual Women's Rap: Women's Spirituality. Women's Center, 46 Pleasant St. 7:30 to 9:30 p.m. Info: 354-8807.

Cambridge \ Healing Service for Those Affected by AIDS. Partial handicap access; ASL interpreted. First Parish Unitarian, 3 Church St. 7:30 p.m. Info: Ecumenical Task Force on AIDS 628-7665.

Worcester \ Morning Star MCC Annual Spiritual Renewal: Interfaith Service and AIDS Prayer Vigil. Events 10/21 through 10/25. Unitarian-Universalist Church, 90 Holden St. 7:30 p.m.

Boston \ First Anniversary Benefit Evening for the Hospice at Mission Hill. Carly Simon, honorary chairperson. Champagne and desserts, dancing to the White Heat Swing Orchestra. Grand Ballroom, the Ritz-Carlton Hotel, 15 Arlington St. Artistic Black Tie. Tickets \$75. Reservations and info: 894-1100.

Cambridge \ 30+ Lesbian Rap: The Aging Lesbian. Women's Center, 46 Pleasant St. 7:00 to 8:30 p.m. Info: 354-8807.

Cambridge \ Tango, Rhumba, and Merengue Dance for Lesbians, Gay Men, and Friends. By New England Dance Movement Center. Beginner, Level I. YMCA at Central Sq., 820 Mass. Ave. 8 to 9 p.m. Week 4 of 4; \$37 for series. Info: 859-9455.

24 Wednesday

Boston \ Goals and Self-Empowerment. Setting goals and keeping yourself focused. Meeting 4 of 6. \$5 donation for series. The Center, 338 Newbury St. Info: Jay 288-3838.

Boston \ Greater Boston Business Council: Travel Fair. Guests will be owners of several gay and lesbian travel agencies. Social hour 6 to 7 p.m. Program 7 to 8 p.m. \$5 donation; refreshments will be served. The Center, 338 Newbury St. Info: Fred 695-1634.

Worcester \ Morning Star MCC Annual Spiritual Renewal. Events 10/21 through 10/25. Unitarian-Universalist Church, 90 Holden St. 7:30 p.m.

Boston \ Coming Out Support Group. At the Lesbian and Gay Community Center, 338 Newbury St. Second and fourth Wednesday of each month. 8 p.m. Info: 247-2927.

25 Thursday

Boston \ Wholistic Health: A Way of Life: "Structural Balance: How Chiropractic Maintains Health." \$5. Boston Living Center, 140 Clarendon St., 7th fl. 6 to 8 p.m. Info and registration: 267-0900.

Jamaica Plain \ Dance for Lesbians, Gay Men, and Friends. By New England Dance Movement Center. Three classes each evening; each costs \$37 for the sequence of four classes. At the Firehouse Arts Center, 659 Centre St. Swing, Foxtrot, and Waltz, Beginner Level II, 6:30 to 7:30 p.m. Country Western, Beginner Level I, 7:30 to 8:30 p.m. Cha Cha / Mambo / Samba, Beginner Level II, 8:30 to 9:30 p.m. Session 4 of 4. Info: 859-9455.

Cambridge \ DOB Coffee Bar. Old Cambridge Baptist Church, 1151 Mass. Ave. 7 to 9:30 p.m. \$1. Info: 661-3633.

Worcester \ Morning Star MCC Annual Spiritual Renewal. Events 10/21 through 10/25. Unitarian-Universalist Church, 90 Holden St. 7:30 p.m.

Cambridge \ Laura Wood and Claire Harding. Christopher's, 1920 Mass. Ave. 8 p.m. \$5. Info: 876-

Boston \ AIDS ACTION Committee Buddy Program Orientation. Volunteers are needed to provide emotional and practical support to AAC clients on a one-to-one basis. 7:30 p.m., fourth Tuesday of each month. AAC offices, 131 Clarendon St. Info: 437-6200 x450.

9180.

26 Friday

Cambridge \ Pleasure / Politics: Fourth Annual Lesbian, Bisexual, and Gay Studies Conference. The first time up from NYC! Harvard University. Friday through Sunday. Registration: Arthur Lipkin 547-2197.

Boston \ Book Signing: Eric Garber, co-editor of Uranian Worlds, the classic reference on alternative sexuality in sci-fi, fantasy, and horror. Glad Day Bookshop, 673 Boylston (across from Copley Library). 5 to 7 p.m.

Cambridge \ Art Against AIDS: "The Normal Heart." Friday, Saturday, and Sunday evenings, 8 p.m. First Church in Cambridge, 3 Church St., Harvard Sq. Tickets \$15 at the door, proceeds to benefit Equity Fights AIDS and Interfaith AIDS Task Force. Info and reservations: 547-0473.

Cambridge \ Lesbians 35+. DOB, Old Cambridge Baptist Church, 1151 Mass. Ave. 8 p.m. \$1. Info: 661-3633.

Cambridge \ Men of All Colors Together: A Great Halloween Party. 9 p.m. to 1 a.m. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard T). Members \$12, non-members \$15. Info: David 547-1986.

27 Saturday

Cambridge \ Pleasure / Politics: Fourth Annual Lesbian, Bisexual, and Gay Studies Conference. Harvard University. Friday through Sunday. Registration: Arthur Lipkin 547-2197.

Boston \ Massage Training for Women. FCHC's Living Well Series. \$5 per person. 338 Newbury St., Room 203. Pre-register: Paul or Robb 267-0900.

North Shore \ Bicycling Lesbians Around Boston: North Shore Ride. Info: Kathy 625-6478.

Roxbury \ Building a Multi-Issued Movement. Presented by Disabled People's Liberation Front. Speakers on lesbian and gay men's, women's, union, AIDS, central American, and racism issues. 1 to 6 p.m. Roxbury Community College. Info: 267-9057.

Boston \ Community Meeting to Launch a Domestic Partnership Ordinance. Sponsored by GBLGPA. 2 p.m. Piemonte Room, City Hall. Info: Jack Mills 725-4225.

Boston \ AMALGM Monthly Men's Meeting. (AMALGM = Assoc. of Mass. Asian Lesbians and Gay Men.) Last Sunday of each month. The Center, 338 Newbury St., room 202K. Info: 247-2927.

Boston \ NAMES Project Quilting Bee. Sewing supplies and support provided. Arlington St. Church (Boylston St. entrance). 4 to 9 p.m. Info: 451-9003.

Boston \ Monthly Country Western Dance for the HIV+ Community and Friends. (Not a square dance.) 7 p.m. to midnight; two-stepping lesson 7 to 8 p.m. Boston Living Center, YWCA 7th floor, 140 Clarendon St. Free admission and refreshments.

Cambridge \ Lesbian Couples Play "The Newlywed Game." DOB, Old Cambridge Baptist Church, 1151 Mass. Ave. 7 p.m. \$1. Info: 661-3633.

Jamalca Plain \ Doshie Powers. Concert at Crone's Harvest, 761 Centre St. 7:30 p.m. \$5. Info: 983-9529.

Boston \ Lesbian / Gay Italians. 8 to 10 p.m. The Center, 338 Newbury St. Info: 227-5363.

Boston \ Lesbian and Gay Italians. 8 p.m. meeting; 8:30 showing of The Fanelli Boys, a gay Italian video. The Center, 338 Newbury St. Info: 227-5363.

Dorchester \ Dorchester GALA Halloween Party. Terry's house. 8 p.m. All welcome. Directions: 825-3737.

Millis \ WOBBLES Halloween Costume Party. (WOBBLES = West of Boston Lesbians.) 8 p.m. Info: Janis (508) 386-7737.

Boston \ "Dark Shadows": FCHC's Annual Halloween Dance Benefit. Music by Teri of Maximum Security. Costumes optional. At Lafayette Place, Downtown Crossing. 9 p.m. Tickets \$15 at Glad Day, Copley Flair, Fritz, Odeon, Metropolitan Health Club, and Red Book. Info: 267-0900.

Portsmouth, NH \ Out and About Halloween Dance. Chem free. \$5 in advance, \$6 at the door. Unitarian Church. 9 p.m. to 1 a.m. Info: Keryn (603) 749-5852.

28 Sunday

Cambridge \ Pleasure / Politics: Fourth Annual Lesbian, Bisexual, and Gay Studies Conference. Harvard University. Friday through Sunday. Registration: Arthur Lipkin 547-2197.

Mt. Adams \ Chiltern Mt. Club Hike. New England's second highest peak, via King Ravine. Be prepared for cold weather. Info: Mike (603) 644-7658.

Hopkinton \ Doshie Powers with bass player Page Hundemer. The Sticky Wicket, 167 W. Main St. 9 p.m. Info: 435-4817.

29 Monday

Back Bay \ Dance for Lesbians, Gay Men, and Friends. By New England Dance Movement Center. Two classes each evening; each costs \$30 for the sequence of three classes. At U-Mass Boston, 250 Stuart Street, Room 621. Salsa & Mambo, Beginner Level I, 7:00 to 8:15 p.m. Swing Intensive, Beginner Level II, 8:15 to 9:30 p.m. Session 3 of 3. Info: 859-9455.

Cambridge \ Gay and Lesbian Academic Study Seminar at M.I.T. 7:30 to 9:30 p.m. Info: Ed 547-9487 or Waverly 524-9250.

Cambridge \ Lesbian Rap: Michigan Women's Music Festival. Women's Center, 46 Pleasant St. 8 to 10 p.m. Info: 354-8807.

30 Tuesday

Cambridge \ Bisexual Women's Rap: Halloween Party / Potluck. Women's Center, 46 Pleasant St. 7:30 to 9:30 p.m. Info: 354-8807.

Cambridge \ 30+ Lesbian Rap: Lesbians and Politics. Women's Center, 46 Pleasant St. 7:00 to 8:30 p.m. Info: 354-8807.

Cambridge \ Swing, Foxtrot, and Waltz for Lesbians, Gay Men, and Friends. By New England Dance Movement Center. Beginner, Level II. YMCA at Central Sq., 820 Mass. Ave. 8 to 9 p.m. Week 1 of 4; \$37 for series. Info: 859-9455.

31 Wednesday

Boston \ Goals and Self-Empowerment. Setting goals and keeping yourself focused. Meeting 5 of 6. \$5 donation for series. The Center, 338 Newbury St. Info: Jay 288-3838.

Boston \ "Say It Loud": Readings by Gay and Lesbian Authors. This month: Neil Miller, author of *In Search of Gay America* and founding editor of GCN, and Amy Hoffman, Emerson College creative writing teacher. 8 p.m. Room 232, the Center, 338 Newbury St. Info: 247-2927.

Boston \ Dykes' Review. A reading and discussion group. This discussion: Lesbian Couples. 8 p.m. Room 203, The Center, 338 Newbury St. Info: 247-2927.

Boston \ Triangle Theatre Company Opening: "Boy Meets Boy." A spoof of giddy '30's musicals. The Triangle Theater Company is New England's only professional theater devoted exclusively to the presentation of plays exploring gay and lesbian themes. Opening tonight, 8 p.m.; production runs five weeks, Wed. through Sat. evenings. Paramount Penthouse Theater, 58 Berkeley St. (above GCN), near Back Bay T. Tickets \$15; order through Boston 723-5181. Info: 426-3550.

OCTOBER

1 Thursday

Amherst \ Holly Near Book Signing. Food For Thought Bookstore, 27 S. Pleasant St. 5 p.m. Info: (413) 545-4824.

Boston \ Help Build Affordable Housing for Persons with AIDS. Define a mission for, form and incorporate, and formulate, plan, and select the first project of the AIDS Housing Corporation. Boston Housing Partnership, 99 Chauncy St. 5:30 p.m. Info: Todd Summers 556-3906 or Felix Torres 437-6200 x263.

Boston \ Wholistic Health: A Way of Life: "Psychoneuroimmunology: The Connection Between the Nervous System and the Immune System." Understanding how the immune system is affected by beliefs, attitudes and emotions, breath and relaxation, wholistic therapies, and Peptide T. \$5. Boston Living Center, 140 Clarendon St., 7th fl. 6 to 8 p.m. Info and registration: 267-0900.

On-Goings

Boston TV \ PrideTime — Boston gay and lesbian television, with Jim Voltz. Boston Neighborhood Network, channels A3 and A8. 7:30 p.m.

Henry & June. With Maria de Medeiros, Uma Thurman, Fred Ward and Richard E. Grant. Written by Philip and Rose Kaufman from the book by Anais Nin. Directed by Philip Kaufman. Open nationally.
Reviewed by Allison Green

Henry & June did not do it for me. Perhaps it's the two dozen or more straight sex scenes. Perhaps it's the two rape scenes, in the middle of which Anais Nin suddenly relaxes and enjoys herself. Perhaps it's the shot after shot of naked women -- contortionists entertaining private parties; women in a brothel waiting for business; women dancing naked down the nighttime Paris streets in what is referred to only as the art students' ball; many, many breasts and gartered thighs and buttocks -- all of women. There are hundreds of shots of women's body parts and fewer than ten, and I'm being generous, of men's. It all adds up to one thing: this is a movie from a straight, male point of view and we've seen it all before.

Perhaps you've heard of the controversy over this film, which depicts the relationships between writers Henry Miller (Fred Ward) and Anais Nin (Maria de Medeiros) and Henry's wife June (Uma Thurman). It's the first movie to be rated NC-17, the new rating that replaces X for those movies considered erotic but not pornographic. But in spite of this new classification, the Showcase Cinema chain won't show the film at its Dedham, Mass. location.

In a recent *Boston Globe* interview, director Philip Kaufman (*The Unbearable Lightness of Being*, *The Right Stuff*) self-righteously attributed the controversy to you-know-what. "It was the lesbianism," he said, "and the fact that the movie is from a woman's point of view."

If it's from a woman's point of view why doesn't the camera reveal what she sees, like the man she's having sex with? Why does it instead look so closely at her and the many faceless, nameless, naked women walking through so many of these scenes? Not that I'm that interested in seeing these men's bodies. But when there's such an obvious

Moon, spoon, 'Henry & June'

There's nothing new under the sun in Philip Kaufman's film



The real Anais Nin, circa 1932

lack of interest in the men's bodies and such a fetishizing of the women's, it's clear that this is a straight male looking, the classic male gaze.

There are a few so-called lesbian scenes. Early in the movie June takes Anais to a women's bar. The bar scene seems accurate enough to me, although I'm no expert on the era. Butch-femme couples appraise the women as they walk in, and the women dancing and playing jazz exhibit a range of personal styles, from tuxes to evening gowns.

But the scene is cut short when June tells Anais she is going back to Brooklyn. We never know why. But it conveniently cuts off the relationship and delays our gratification for another hour or so.

While we're waiting for June to come back from New York, Anais and her husband Hugo (Richard E. Grant) visit the brothel to view some sex between women. It's Anais' idea and she chooses two women who resemble her and June. Kaufman makes the point here that the women are performing for

the straight couple -- they're not very interested in the sex, and the June look-alike stops in the middle to ask if they want to see anything else. But then Anais requests that "June" stop acting like a man and by implication to start having real sex. Of course that means "June" stops rolling around on top of "Anais" and moves down to perform cunnilingus. At this point Kaufman wants us to believe that the women are having "real" lesbian sex. But the camera doesn't lie. The women are on display. It's the classic pornographic theme of two women together for the benefit of men -- I don't call that lesbian.

Finally, June comes back and she and Anais make their way into bed. It begins to seem like a real scene -- they're under the covers, not posing for the camera's eye. But Anais lets slip that she's been having an affair with Henry, and June, the jealous wife, stops abruptly. In short, every time the women in this movie get together, a man has to be involved. A man makes his presence known in one way or another.

Did I say the word "pornography" back there? This has to be addressed. *Henry & June* is pornography; that is, it objectifies women and maintains male authority. It's all the more seductive because it comes under the guise of a "sensitive" director who is trying to keep us from "let[ting] the libidinous side of our brains vanish" -- an admirable goal in these repressive times. And although I'm not advocating censorship or a return to the X rating, we can't let our concern about free speech stop us from identifying oppression where we see it. We've got to vote with our wallets -- I paid \$6.50 for this?

The best way to see *Henry & June*, if what you want is visual representation of lesbians, is to rent the video when it comes out and fast forward through the scene after scene of straight sex (even the predominantly straight Danvers, Mass. audience that I saw this film with seemed to get bored after a while). Just watch the women, and, if you can, try to filter out the patriarchal gaze. We've all done it for years and years. I just thought we'd have to do it less by now.



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